101 classifies the Bakela (or Boyela), who are unquestionably pure Mongo, among the Wakutshu [Wakusu] or Batetela is highly significant.

●161 It is impossible to give an exact figure for the size of the population we have just defined. In any case one can estimate that it is more than a million.

184 Throughout the huge territory occupied by this people, only insignificant differences in institutions or language can be observed. Greater divergences appear in the material manifestations of culture.

101 563 In my opinion it is likely that certain groups which belong among the Nkundo-Mongo as far as culture and speech are concerned, may be distinguished from them in genealogy and history. Among these are the true Elima or riverain people (the Boloki, the Eleku, the Elmga of the upper Lomela and the upper Tshuapa), (2) the Ngombe tribes

2. We exclude a few Libinja and Basoko clans living near Coquilhatville, since they are clearly of alien origin. The native name for the Tshuapa [River] is Jwafa or Jafa and, higher up, Lwafa. Among the Bongando and the Bahamba it is called the Laha.

of the Lomela, the Mbole, the Bakutu of the Lomela-Tshuapa (with whom one should probably include the Ntomba and the Nkole), (3)

3. See my article in Congo, 1931, Vol.1, pp. 21 ff.

and perhaps also the Mpama and the Losakanyi. (4). This likelihood

4. The latter are erroneously called Losakanja by Father Schebesta in Vollblutneger und Halbzwerge, p. 199. They seem to have lived formerly on the lower Momboyo River (Luilaka); the land on which Flandria Mission has been established still bears their name.

## 10. Conclusion

182 Nkundo society was a fully alive, organic community. All of its organs functioned and were able to adjust continually to the changes in its life. Ethnically, socially-legally, and politically, they were open to every improvement. The organs with which it was built stood nearest to natural law and drew their rights and duties from it, and also the spirit which inspired them.

The facts prove that this society could survive. It arose at the source of the Lomako; in a short time it had extended itself peacefully over the whole central area of the Congo; it pressed eastward across the Lomami and Lualaba, and southward across the Kaisai /Kasai/-Sankuru, to occupy about a fifth of the present Congo at the time of the arrival of the Whites.

182 This society was open to all healthy influences and could adapt it-
171 self to all reasonable demands of civilization. It was, however, not reconcilable with what precisely is wrong in our European ideas about progress and civilization: elimination of all ethnic intermediary organs, equalization of all individuals, materialization of all life on the basis of economic competition, slave-like submission to the impersonal, unpaternal State, with that terrible pretense of freedom, of being able to do everything that is not forbidden by the State.

178 This suddenly attained freedom, which was accompanied by the
161 abolition of all the former joints of society, means the death of the Nkundo /161/ community, not only in its soul, its being, but also in its existence. The gradual depopulation, the dying out in the Middle Congo, has had repercussions now and then, even in government circles. "The Nkundo-Mongo population is melting away like snow before the sun," is the brief content of the last official report. The Waola, between the Ruki and the Ikelemba /rivers/, had in 1939 ninety deaths and three births. The official statistics of 1939 of the territory of Coquilhatville give one hundred adults for every twenty-four children. The official data of the same year for the Vicariate of Coquilhatville, with its 382, 736 inhabitants, give a ratio of 415 children to 1, 000 adults. According to these data, the whole population will be decreased by more than 50 percent by the following generation, thus dwindled to less than one-half.

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614 each other to employ their own messengers. When the messenger
621 of settlement II arrives here, he first calls on the messenger of
624 the nuclear kinship group Bosɔ́bɛ́ (No. 19) and then to Impfinga
202 (No. 26). The messenger from Bosɔ́bɛ́ calls on his relatives in settlement VI, who are the nuclear kinship group Mbelo-Mmuna (No. 22), while the messenger from Impfinga-Ndongɔ́ formerly had to call on the group Bommambo which is now extinct.

Settlement V consisted of three different groups. Bolíma, the group of the father, had its own messenger; however, he only received the messages without having to pass them on, which is also the case with all these last groups of the village. Both neighbors had their own messenger. The messenger from settlement I called on the nuclear kinship group Bolesangi, his relatives; the messenger from settlement III went to his relatives of the nuclear kinship group Ituli.

There were also two messengers in the last hamlet, but reports on this subject are insufficient since the nuclear kinship group Bommambo has been extinct for a long time.

178 All the settlements just mentioned have a common
614 characteristic: formerly, at important dance festivals, their
621 young men performed together in one joint corps de ballet. The
535 population was decimated as a result of the rigors of [201] the
[361] occupation period and also as a result of the population movement into the cities. Consequently, there are not enough young people any more, and I with II, III with IV, and V with VI act together. Thus, in each case we find Ngelɛ́ and Nkoto united
[361] in one ballet. Although these groups have also been scattered as a result of the new settlement pattern (next to the highway), the old organizational structure has been preserved, and the young people do not hesitate to walk the long distance to the practice field every day so they can dance in the old groupings.

621 All of Isangi, all three kinship groups, have one common
624 village chief, the Nkúmú, with an iyolo nsáka who gets the meet-
622 ings started, and a village court with its judges. There are other groups which correspond to Isangi (31), but have more than one

31. See Müller, Fürstentum, pp. 73 ff., 76 ff., 133 f.